

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

**PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,**

Received from the 24th to the 31st of March, 1870.

THE *Malwa Ukhbar* of the 16th of March alludes to a disturbance at Indore between some of the weavers of that place and some servants of Government, the weavers being it is said hardly used; in consequence of which some two or three hundred of them went up to the Dewan of the Indore State, and subsequently complained to the Maharajah who was at *Rala Mundel*; but, adds the writer, as yet nothing has been finally settled, and the investigation is still going on.

The *Nujm-oot Ukhbar* of the 16th of March has arrived incomplete—a whole sheet being wanting.

The *Ukhbar-i-Alum* of the 17th of March publishes an article upon the dearness of grain, and the general tendency of newspaper writers to blame the bunneeahs for it. The writer thinks this a great mistake, and that the Government is quite right in taking no notice of what appears on the subject, as it would be not only unjust to interfere with the market rates, but would result in anything but benefit to the public generally. He argues that every man has a perfect right to dispose of his wares at his own prices, and as it is optional with purchasers to buy or not as they please, the same rule should apply to the seller. Further, that it is not in the power of bunneeahs to fix the prices of grain, which he says depend in great

measure upon the quantity in store, as if it is in excess the prices must necessarily fall, while if short of the demand, they must rise. The case, he thinks, is different when the importation of grain is put a stop to, and the *bunneeahs* unite and keep the prices higher than they are in the neighbouring towns and villages; but generally speaking any interference would do harm. The writer proceeds to point out that grain-dealers are public benefactors, and that they are of course not disinterested in their dealings; were it otherwise, they could not be expected to labour and store grain, which becomes so eminently useful in times of scarcity; and he alludes to the way things were managed between forty and fifty years ago, when the march of regiments on service, and the progress of the Governor-General's Camp, were great calamities to the *bunneeahs*, who were forced to provide the necessary supplies, or accept the butt end of the Sepahis' muskets. He proceeds to point out how differently things are now managed; and asks where is even the "Orderly Sowar" of the Governor-General, who would dare to take one blade of grass, or one pice worth more of anything than he is justly entitled to. Camp-followers have now to take things as they come without a murmur; for, if a *bunneeah* is threatened, he is quite ready to show his teeth; and instead of fearing the approach of a great Camp, tradesmen now look out for its advantages, and expose their wares for sale with the greatest confidence. The writer concludes by expressing his opinion that all depends upon the arrangements made; that interference in the market only does harm, while without it there is no difficulty in procuring supplies, and both buyer and seller are content. If it be urged that a *bunneeah* has no right to store grain at one maund per rupee, and sell it at ten seers per rupee, the idea is erroneous; since if the produce and import of grain increase, the *bunneeahs* get no profit, and have to sell grain which has been stored at one maund per rupee, at the price it cost them, or even less. Why do not people pity them then? No, they are ever ready to complain, but are backward in according praise. It is quite necessary for the Government to interfere in certain cases,—for

instance to prevent the sale of damaged or unwholesome grain, by which disease might be engendered, or in stopping the use of false weights and measures. We know that bunneeahs always keep two sets of weights, one set for show and another for use: the latter for the public, which the authorities could easily discover and rectify. The writer concludes by stating that a good deal of fraud is carried on by false weights, and that the "tolah" of a goldsmith in Delhi may differ considerably from the *tolah* of Agra, Meerut, and Bareilly. The article is signed "A Lover of Justice," and in inserting it the editor remarks that Government employees, for instance the Police, are always supplied with grain and other articles at a cheaper rate than the public generally.

The *Meerut Gazette* of the 19th of March does not call for special notice.

The *Rohilkhund Ukhbar* of the 19th of March, under the heading "Budaon," mentions that there have been no objections taken in the Basowlee Tehseel to the levy of the additional half per cent. Income-tax under Act XXIII. of last year. The editor adds that in most districts the tax has been levied in proportion of one-half; while in others the first assessment has been cancelled and a new one made, which is three, four, and even eight times as much as the first, and this has caused considerable distress: he therefore calls upon the Government to deal mercifully with the people.

The *Unjumun-i-Hind* of the 19th of March complains of the annoyance caused by flies at Allahabad—flies being, he says, the predominating cause of discomfort in Hindoostan. The writer attributes their appearance in such numbers to the recent fair held at Allahabad, and he considers that they are the forerunners of great sickness. Cholera is said to have shown itself among the Native residents; "but it is principally confined to those who attended the fair, or kept shops there."

The *Juluatoor* of the 23rd of March does not call for special notice.

The *Ordoo Muir Gazette* of the 20th of March mentions that the people of Cabul are very much dissatisfied with the many new arrangements of the Ameer, and that it will not be at all surprising if there is a disturbance in that country.

The *Sholator* of the 22nd of March, and the *Nusseem-i-Jounpore* of the 22nd, do not call for particular notice.

The *Lawrence Gazette* of the 23rd of March publishes an article concerning the district of Meerut. The writer complains that the wealthy landholders of the district do not pay that attention to their land which it is their duty to do, and that the said district is consequently in a less flourishing condition than it should be. In support of his argument the writer says, that although there are some 450 square miles of land under cultivation, only Rs. 3,500 was expended on the construction of 13 pucca wells in 1868-69. He does not consider this creditable; but, on the contrary, thinks that it shows extreme apathy in the Zemindars, and places it in contrast with the district of Lurkhana in Sind, where, in an area of only 117 square miles, Rs. 21,000 were spent last year in works of public improvement. He concludes by advising the well-to-do Zemindars of Meerut and other places to do their utmost to improve their district.

Alluding to a meeting of the *Unjuman-i-Punjab*, presided over by Dr. G. W. Leitner, it is said that the President intimated that a Circular would shortly arrive from England directing that Magistrates and other Officers of Government shall meet the respectable residents of Hindoostan with cordiality, and less ceremony than has been the custom heretofore. The editor is of opinion that this Circular will be productive of much good.

The *Moofid-ool Anam* of the 24th of March, the *Social Science Congress* of the 11th, and the *Karnama* of the 21st, do not call for special notice.

The *Qudat-Ukhbar* of the 22nd of March publishes from the *Panjabee Ukhbar* a list of the Chiefs who are exempted from attending at courts.

The *Ukmal-eel-Ukhbar* of the 23rd of March tells of a Sepahi of the Brahmin caste, recently arrived in Calcutta from Mysore, who possesses the gift of a most retentive memory. "He does not understand English or Bengali; or, indeed, any language except his own, but he can repeat all he once hears read from memory." The newswriter adds that during the past week this man has given extraordinary proofs of his powers in this respect, and he hopes that some arrangement will be made to let people see and judge for themselves.

The *Aligurh Institute Gazette* of the 25th of March publishes the reply of Moulvie Syud Mehdi Ali, Tehseeldar of Mirzapore, to Syud Ahmed Khan. The writer, while taking objection to some of the opinions expressed by Syud Ahmed Khan, considers that all he has written is of great value, and he exhorts his countrymen to weigh it well, and to look upon the Moulvie as the physician who is anxious to cure the disease from which the people of Hindoostan are suffering. He proceeds to say,—“Let Syud Ahmed speak or not, and let any one listen to him or not, it is nevertheless clear that the people of India have declined from their former prosperity, and are now lying in apathy and slothfulness, and are daily sinking lower in morals and enlightenment.

He goes on to say that it cannot tend to prove them people of a civilized nation, to abuse those who give good and sound advice, and, if the advice Syud Ahmed has given is bad, it would be well for the objectors to think out some other means of improvement. But nothing is done beyond argument and discussion; or if by chance one endeavours to act upon the good advice given, he receives no support, and the good seed scattered is dried up and wasted. “Let those who think the introduction of foreign science hurtful, show what they themselves have done in advancing religious and worldly learning after the man-

ner of their fathers. There is nothing to show—all are sunk in sleep and forgetfulness: and we may sing the song of farewell over our buried prosperity.

Brothers, let us all unite and have compassion upon our nation, and show brotherliness and fellow-feeling in seeking its improvement; let us lay aside prejudice and envy, and put away personal disputes. What do these petty arguments and achievements matter? Let us strive to emerge from our wretched state, and further the good of all.

The writer proceeds to ask his countrymen and fellow-Mahomedans, whether their condition—religious and worldly—calls for improvement or not, and, if it does,—what are the means for effecting improvement? First, in worldly matters: Formerly we drew our subsistence from jageers and other revenue-free tenures, or else from service of Government. The jageers and tenures have disappeared, and the Government service has become so hampered with conditions, of passing examinations, a knowledge of English, and the like, that the Musalmans are gradually becoming less and less in number and lower in rank who obtain it. It is clear that we must either submit ourselves to God, and sit passive, or else make some exertion to amend our circumstances. The first is unworthy of men, and the latter is the course to take. The Government cannot have respect to our nobility only in conferring appointments: cannot dispense with English, because we do not care to learn it: cannot excuse us from examination, because we have no mind to study law. We must then conform to its requirements if we wish for success in life.

The writer then proceeds to combat the arguments of those who think that it is merely religious prejudice which prevents Musalmans from sending their children to English schools. By no means, he says: we teach the same subjects as are taught at schools to our children at home—Euclid, Algebra, History, Geography, and the rest. The real reason why we do not send them to the Government schools, is, that we fear that they may have no time left from their studies there to give to

religious and moral instruction at home, and so forget the traditions of their faith and race.

Under present circumstances, therefore, we must either submit to see our sons accept this new civilization and irreligion, or else resign ourselves to the prospect of exclusion from all worldly advancement. Either course is fatal. We have, then, to seek some remedy for the present state of things. It would be useless to look for the fulfilment of our wishes from Government: for the ruling power in a country so heterogeneous as India is, could not possibly apply the same rule to all the different elements which compose it; nor could it have different religious instruction for each of the different sects and tribes who inhabit it. It is ourselves, therefore, upon whom depends our amendment. The writer proceeds,—I do not profess myself to be able to suggest a satisfactory plan, but I entreat all who join in my aspirations to make common cause in endeavouring to devise some means of gaining our end. I do not expect not to meet with opposition and detraction from the bulk of my countrymen and creed-fellows; but if only those few far-sighted ones who feel their need, and are ready to exert themselves to remove it, were to give something of their time or wealth or learning to the common cause, much might be effected. A Society might be established at Allahabad or Agra or Delhi, which might found a school or college, where both religious and secular education might be secured.—(The article is to be continued in the next number.)

The *Meerut Gazette* of the 26th of March, the *Nujm-ool Ukhbar* of the 23rd, the *Mujma-ool Bahrain* of the 24th, the *Ukhbar Alum* of the same date, and the *Educational Gazette* of the 20th, do not call for special notice.

The *Oordoo Dehli Gazette* of the 26th of March mentions that all sorts of rumours were afloat concerning the object of the visit of Sir Salar Jung and Mr. Saunders to Lucknow; among other things it was said that the *ex*-king of Oudh was to be brought back to the city.

The *Punjabee Ukhbar* of the 26th of March, and the *Kah-i-Noor* of the 26th, do not call for special notice.

The *Jugat Samachar* of the 21st of March does not require special notice.

The *Marwar Gazette* of the 14th of March mentions that the Thakoors of the village "Nosariya" murdered the Brahmins and then absconded, since which no clue to them has been found. It is added that the women of the Brahmins have come to Nosariya, and have been summoned to Bikaner; and, adds the writer, "if the criminals do not come to hand, it does not signify, the injured ones have come to hand, and the Durbar of Bikaner will gain its end from them."

The traders of Shekawati having heard that the English Government is going to levy an enhanced tax upon salt are sending their dealers to secure large supplies of it.

In the case of burning a woman to death at Mouzah Ram-sen, the Marwar Chief has sentenced the parties implicated to suffer imprisonment, with hard labour, for terms varying from ten to fourteen years.

The *Benares Ukhbar* of the 17th of March mentions that owing to a current rumour, to the effect that school fees generally are to be increased, there is much dissatisfaction and complainings among the people. The editor suggests that some explanation may be given in order to avoid further anxiety. There is also an idea abroad that the expenses of the Educational Department of the North-Western Provinces are to be reduced to the extent of a lakh of rupees.

The *Kab Bachan Sudha* of the 17th March, the *Ukhbar Benares* of the 24th, and the *Jugat Samachar* of the 28th, do not call for special notice.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1870.		1870.	
1	<i>Malwa Ukhbar,</i> ...	Indore, ...	March,	16th	March,	24th
2	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	"	16th	"	24th
3	<i>Ukhbar-i-Alum,</i> ...	Ditto, ...	"	17th	"	24th
4	<i>Meerut Gazette,</i> ...	Ditto, ...	"	19th	"	24th
5	<i>Rohilkhund Ukhbar,</i> ...	Moradabad, ...	"	19th	"	25th
6	<i>Unjumun Hind,</i> ...	Lucknow, ...	"	19th	"	25th
7	<i>Julwatoor,</i> ...	Meerut, ...	"	23rd	"	25th
8	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	"	20th	"	26th
9	<i>Sholatoor,</i> ...	Cawnpore, ...	"	22nd	"	26th
10	<i>Nusseem-i-Jounpore,</i> ...	Jounpore, ...	"	22nd	"	26th
11	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	23rd	"	26th
12	<i>Moofid-ool Anam,</i> ...	Futtehgurh, ...	"	24th	"	26th
13	<i>Social Science Congress,</i> ...	Jeypore, ...	"	11th	"	27th
14	<i>Karnama,</i> ...	Lucknow, ...	"	21st	"	27th
15	<i>Oudh Ukhbar,</i> ...	Ditto, ...	"	22nd	"	27th
16	<i>Ukhmil-ool Ukhbar,</i> ...	Delhi, ...	"	23rd	"	27th
17	<i>Aligurh Institute Gazette,</i> ...	Allygurh, ...	"	25th	"	28th
18	<i>Meerut Gazette,</i> ...	Meerut, ...	"	26th	"	28th
19	<i>Nujm-ool Ukhbar,</i> ...	Ditto, ...	"	23rd	"	29th
20	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	"	24th	"	29th
21	<i>Ukhbar-i-Alum,</i> ...	Meerut, ...	"	24th	"	29th
22	<i>Educational Gazette,</i> ...	Agra, ...	"	20th	"	30th
23	<i>Oordoo Delhi Gazette,</i> ...	Ditto, ...	"	26th	"	30th
24	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	"	26th	"	31st
25	<i>Koh-i-Noor,</i> ...	Ditto, ...	"	26th	"	31st
26	<i>Jagat Samachar,</i> ...	Meerut, ...	"	21st	"	24th
27	<i>Marwar Gazette,</i> ...	Jodhpore, ...	"	14th	"	25th
28	<i>Ukhbar Benares,</i> ...	Benares, ...	"	17th	"	25th
29	<i>Kab Bachan Sudha,</i> ...	Ditto, ...	"	17th	"	27th
30	<i>Ukhbar Benares,</i> ...	Ditto, ...	"	24th	"	28th
31	<i>Jagat Samachar,</i> ...	Meerut, ...	"	28th	"	29th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

ALLAHABAD :
The 8th April, 1870.

Upper India.

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